

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, MAY 20, 1899.

No. 25.

## LINES ON PRAYER.

By Elder F. T. Ballam.  
Written for The Southern Star.  
I often say my prayers;  
But do I ever pray?  
And do the wishes of my heart  
Go with the words I say?

I may as well kneel down  
And worship gods of stone,  
As offer to the living God  
A prayer of words alone.

For words without the heart,  
The Lord will never hear;  
Nor to their wants attend  
Whose prayers are not sincere.

## OUR CONFERENCE PRESIDENTS.

### PRESIDENT ALBERT ARROWSMITH.

President Albert Arrowsmith, whose picture does credit to the Star of this issue, is a man who has had a life of varied experiences. He was born March 24th, 1861, in Manchester, England, and had, for parentage, noble people of the English stock. His opportunities for learning were excellent, but, like many youths, he did not grasp them. This spirit was only in keeping with the one shown later in his life.

At the age of 18 he became a book-keeper in the commissary department of the British army. Here he remained for two years and a half, when he sailed for America, arriving in New York, July, 1881. From here he started on roaving trips, going east and west, finally settling in Mormondom, among the people of whom he had peculiar beliefs, and with whom he was destined to cast his lot religiously and aid in their great work of proclaiming the everlasting Gospel.

He was baptized in July, 1883. The following October his old roaving spirit again got possession of him and he started out for a trip around the world. In this manner he was thrown into contact with the "stern realities of life," and which aided much in developing the excellent character he now has. This trip was finished in '86. He then entered into labors which gave him a true insight to all the workings of Mormonism.

In March, 1894, he was called to Great Britain as a missionary. While there his beloved wife was called to the world beyond. He remained, however, at his post of duty and fulfilled an honorable mission of two years. On Feb. 18, 1899,

he arrived in Chattanooga, Tenn., and was assigned to the Kentucky Conference, over which he was called to preside on April 16th, last. At the late Conference of Presidents he was appointed President over the newly organized North Kentucky Conference.

Elder Arrowsmith is a gentleman of great ability. His willingness to do all set before him and to sacrifice his own feelings to fulfill the will of the Father, brings him to the van with noble men. Faithful, earnest, sincere and generous he gains the love of all who know him.

"The knowledge of the Gospel with



ELDER ALBERT ARROWSMITH,  
President of the North Kentucky Conference.  
(Photo by Granert.)

its attendant duties gives more joy and pleasure than all, and I would strongly advocate its saving and purifying principles as an antidote for all the miseries human flesh is heir to." Such is his sentiment and such is his life.

The Conference over which he is presiding now embraces the large cities of Kentucky, including Louisville, Lexington, Newport, Covington, Paris and other large cities thereabout.

## History of the Southern States Mission.

Such inhuman acts as were committed against the brethren in Mississippi were but the forerunners for greater barbarism to be displayed by brutish men in the succeeding month. Up to the 10th of August nothing of importance happened. Elder Roberts, however, felt quite uneasy for the welfare of the Elders. This feeling he expressed from time to time in letters to President Morgan, though no causes for such were apparent.

This anxiety, nevertheless, was but the warning of the Lord that some great catastrophe was about to transpire. It was but the whisperings of the spirit to have the safety of the brethren at heart and to be fortified against the enemies of righteousness. The gloomy clouds were beginning already to gather themselves together to shed tears over two of the noblest martyrs that ever fell before the ax of religious bigotry. These fearful forebodings were none too true, as subsequent history proves.

This spirit did not exist long before it was turned to one of actual horror and deepest regret over one of the bloodiest scenes ever witnessed by any nation, barbarous or civilized.

For some time Elders W. S. Gibbs and Wm. H. Jones had been traveling through the different States delivering lectures for the purpose of enlightening the people concerning the real motives of the Latter-Day Saints. In their rounds they came to Cane Creek, Lewis county, Tenn., and there met, unexpectedly, Elders W. S. Berry and Henry Thompson. Here the Elders had met with great success, previously having baptized several into the Church. One of these members was James Condor, at whose house the Elders gathered. On Sunday morning, the 10th of August, there having been a meeting appointed for 11 o'clock, Elders Gibbs and Thompson left the home of Brother Thomas Garrett, where they had stayed the previous night, and went to Brother Condor's, where they met Elder Berry, and where they expected to hold the meeting.

Elder Jones had remained at Brother Garrett's to read a sermon and expected to go down to the appointed place of meeting later on. Having finished this, however, he started out to meet his



brethren. To reach them he had to go about a mile down the creek. He had not proceeded more than half a mile when he was rushed upon by some twelve or fourteen men who were disguised completely by masks and old clothing. They came from the surrounding fields and woods and appeared to be much incited, both by their actions and looks, to deeds of devilry. He was ordered to throw up his hands, which he did, shotguns and other weapons being presented at his body. This done they forced him to climb a fence, cross the field it enclosed, and to enter some woods lying at the further side. Having searched him they began to question him regarding the whereabouts of the Elders, especially of Elder Gibbs; but Elder Jones was not inclined to answer the men in full. Chagrined at this they determined to find out for themselves, so leaving a guard of four over Elder Jones the rest proceeded in the direction of Brother Condor's house. They had not gone far, though, before they returned, asked more questions, and soon left again in the direction of Brother Condor's. This time they left but one to guard Elder Jones, and told him to shoot to kill as soon as signs showed that the Elder was desirous of escaping.

Being thus alone with his guard Elder Jones immediately fell into conversation with him. The probable result of this exhibition of friendliness was the saving of his life. The guard informed him that he might escape without being hurt, and then ordered him to start through the woods in the direction of the road. They had not gone far before they heard a shot from in the direction of the house to which the mobbers had gone. This was followed, after a short pause, by several other shots, and then shortly after some eight or ten more.

"My God," cried the guard, "they are shooting among the women and children."

This exclamation on the part of the guard showed that the mob had gone to the house for the purpose of taking the Elders' lives. The guard then ordered the Elder to run for his life; this he did, the guard following behind, pistol in hand. Reaching the road, the Elder was informed by his now friend how to reach Shady Grove, where he could find safety. Here he arrived Monday morning.

(To be continued.)

Provo (Utah) Enquirer.

J. W. Farrer entertained a few friends last evening in honor of Don Conover, who leaves shortly for a mission to the Northwestern States. Mr. Conover has been engaged as clerk in the Farrer Bros. store for some years.

The remains of Elder David M. Muir, of Beaver, who died a few months ago, while on a mission to Scotland, reached Salt Lake City on Tuesday, April 25, in charge of Elder Hector McQuarrie, of St. George. The body was forwarded the same evening to Milford in the care of Elders Rulon S. Wells and Joseph W. McMurrin of the first council of the seventies, the deceased being at the time of his death one of the presidents of the Twelve Quorum of Seventies. Elders Wells and McMurrin were also the presidency of the European mission at the time of Elder Muir's death. Funeral services with appropriate ceremonies were held at Beaver on Thursday, the 27th of April.

## AN ENSIGN FOR THE NATIONS.

### The Translation.

The Prophet's first assistant in the work of translation was Martin Harris, a farmer of Palmyra. In February, 1828, while on a visit to his young friend, at Harmony, Penn.—where Joseph then resided, at the home of his father-in-law, Isaac Hale—Martin was shown some of the characters, which Joseph informed him he had copied from the golden plates and translated. Martin received permission to take these characters to the city of New York and submit them to the learned men of the metropolis. He showed them, according to his account, to Dr. Charles Anthon, of Columbia College, and to Dr. Mitchell, another scholar. Both stated that the translation was correct, and the characters, which were Egyptian, Chaldaic, Syriac and Arabic, true and genuine. Dr. Anthon gave the Palmyra farmer a certificate to that effect, but took it back and destroyed it on being told, to his incredulous amazement, that Joseph Smith had received the plates containing the original characters from an angel. Martin, convinced of the genuineness of Joseph's claim, returned to Harmony, and began to act as his scribe in the work of translation.

The reputed method of the task was as follows: The Prophet, scanning through the Urim and Thummim the golden pages, would see appear, in lieu of the mystical characters engraved thereon, their equivalent in English words. These he would repeat, and his scribe, separated from him by a veil or curtain, would write them down. A peculiarity of the process was that until the writing was correct in every particular, the words last given would remain before the eyes of the translator, and not disappear. But upon the necessary correction being made, they would pass away and be succeeded by others. In this manner the Book of Mormon was translated.

Joseph's principal assistant in the work of converting the Nephite record into English was a young man named Oliver Cowdery, who came to him after an estrangement had taken place between him and his former scribe, through the latter's disobedience, as a result of which a portion of the translation—116 pages—was stolen. Oliver was a school teacher, who had heard of young Joseph and his remarkable claims while boarding in the family of his father, Joseph Smith, Sr., at Manchester. The Prophet's first meeting with Oliver Cowdery was at Harmony, Pa., on the 5th of April, 1829. The latter's volunteered services as a scribe and secretary were gladly accepted, and the translation was now resumed and pushed rapidly to completion.

### The Priesthood Restored.

On the 15th of May, 1829, Joseph and Oliver were ordained to the Aaronic Priesthood by an angel of God, John the Baptist, who appeared to them while they were praying in the woods concerning baptism for the remission of sins, a doctrine they had found mentioned in the translation of the plates, but which was then almost obsolete in Christendom. Placing his hands upon their heads, the angel said, "Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never

again be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." This Priesthood, they were told, empowered them to baptize, but not to bestow the Holy Ghost by the laying on of hands. That could only be done by the authority of the Melchisedek Priesthood, the keys of which were held by the Apostles Peter, James and John, under whose direction he, John the Baptist, was acting. The Higher Priesthood, however, would in due time be conferred upon them. They were directed to baptize each other by immersion and reordain each other to the Aaronic Priesthood. These instructions they carefully obeyed. Soon afterwards the Melchisedek Priesthood was conferred upon Joseph Smith and Oliver Cowdery by Peter, James and John.

### The Book of Mormon.

The Book of Mormon was published to the world early in 1830, from the printing press of Egbert B. Grandin, of Palmyra. The cost of publishing this original edition—5,000 copies—was \$3,000, furnished by Martin Harris, the Palmyra farmer. Since then no less than thirty American and English editions, aggregating many tens of thousands of volumes, have been issued and scattered broadcast upon both hemispheres. The book has been translated and published in English, Welsh, French, Spanish, Italian, German, Dutch, Danish, Swedish, Hawaiian and Maori.

In the preface of the Book of Mormon three witnesses—Oliver Cowdery, David Whitmer and Martin Harris—testify in the most solemn manner that an angel of God came down from heaven and showed them the plates from which the book had been translated; and eight witnesses—Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Smith and Samuel H. Smith—declare that Joseph Smith, Jr., the translator, had shown them the plates and they had handled them. The same heavenly messenger who committed the plates and the interpreters to Joseph's care, reclaimed them after the work of translation was over.

The Book of Mormon is a record of two great races that flourished successively upon the American continent ages prior to its discovery by Columbus. The first of these races was the Jaredites, who came from the Tower of Babel at the time of the confusion of tongues, and peopled North America. The second race was the Nephites, a branch of the House of Israel, broken off from the parent stock at Jerusalem about 600 B. C. and transplanted to the Western Hemisphere. Lehi, the head of this colony, was a descendant of Manasseh, the elder son of Joseph. The virtual leader of the colony was Nephi, son of Lehi, who gave his name to the Nephite nation, and against whom his brothers Laman and Lemuel rebelled, and, after the landing of the colony on the coast of Chile, South America, broke away and formed a separate people, calling themselves Lamanites. The Book of Mormon is largely a history of the wars and contentions between the Nephites and Lamanites, the former of whom were highly civilized, "white and delightsome," while the latter degenerated into savagery and were cursed for their iniquity with dark skins. After the Savior's resurrection at Jerusalem he appeared to the righteous Nephites upon this land and organized his Church among them, choosing Twelve Disciples, and empowering them to exercise the same Priesthood and preach the same



Gospel already delivered to the chosen Twelve in Palestine. The Book of Mormon contains many prophecies of the restoration of Israel and the building up of Zion upon the American continent—"the land of Joseph"—in the last days. It tells how the Nephites and Lamanites of the Savior's time were all converted unto Christ, how they enjoyed a period of unparalleled peace and prosperity, and then degenerated into wickedness; the Nephites, the more wicked of the two, being finally exterminated in a series of slaughters ending at the Hill Cumorah, 385 A. D., leaving the victorious Lamanites, the degenerate remnant of a once mighty race, to be discovered eleven centuries later by Columbus, and named Indians.

(To be continued.)

### "SPIRITUALISM"

M. E. Edens, a local Saint, of Catlettsburg, Ky., writes an interesting letter to the Star prompted by the excitement created in that vicinity by the alleged mysterious power of a certain Mrs. Blake, of Coraville, Ohio. She is said to be able to call up the dead on very familiar footings and in many ways make some very startling exhibitions.

Rev. Z. Meek, a local D. D. of the Central Methodist persuasion, and president of the college at Barbourville, W. Va., is one of Mrs. Blake's staunch devotees, and, thinking perchance to help Brother Edens in his faith regarding the lady's power, invited him to visit her, which he declined for the reasons of the entire condemnation of such practices and faiths in the Bible; he quotes from Isaiah: "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God for the living unto the dead?" 8-19. John says in Revelations that he saw "three unclean spirits" come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the prophets, for they are the spirits of devils working miracles which go forth into the kings of the earth and of the whole world to gather them together for the battle of that great day of the Lord.

The Prophet Moses says: Regard not them that have familiar spirits, neither seek after wizards to be defiled by them. I am the Lord your God. (Lev. 19-31.) See also Lev. 20-62-27 after Saul found the Lord had refused to answer him he turns to familiar spirits. Sam 28-6-7. Manasseh, King of Israel wrought much evil in the sight of the Lord and provoked him to anger by dealing with familiar spirits and wizards. 2 Kings; 21-6. The New Testament also abounds in denunciations; we find the working of satan is with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish because they received not the love of the truth, and for this cause God shall send them strong delusions that they should believe a lie. (2 Thess. 2-9; 10.) We are commanded to try them by the law and the testimony for if they speak not according to this word it is because there is no light in them. (Isaiah 8-20.) Brother Eden closes with the following: "Let us as Saints of God do as the Apostle James says, 'For the wisdom ask of God that giveth to all men liberally and upbraideth not and it shall be given him.'"

Write nothing but orders on blanks furnished.

### DR. BRIGGS ON TRUTH.

Dr. Briggs, a noted divine of New York, who some few years ago fell into disrepute with his church on account of advancing ideas not in consonance with old dogmas, preaching in the congregation of Holy Trinity church, had the following to say recently:

"All truth is not in the sacred deposit of the church. All truth is not in the drift of tradition.

"He who would grow in knowledge must use all the talents God has given him.

"We cannot know the whole truth of any doctrine until we know the whole truth of all doctrines. The new methods of study, the crucial and scientific processes of investigation which in our times dominate all the realms of knowledge, inevitably require changes in the realm of religion and theology also.

"There are men in every age who oppose the advance of the truth. They depreciate any advance in the knowledge of the truth, any improved methods of study. They desire everything to go just as before, and that we should hold and transmit the truth of religion exactly as they have received it. Such a thing is impossible in a living, growing, thinking church.

"Our age is an age of the most exact, painstaking and thoroughly critical scholarship. Holy Scripture has been searched by critics as never before and the result is that it stands by critics as never before and the result is that it stands forth before the world in its native, historical beauty, wealth and power, as the holy, divine, eternal work of God to man.

"Nothing of any historical value has been lost or impaired. The church doctrine of the Bible, as defined by the church, stands forth more glorious than ever. Nothing has been injured but human traditions about this Bible, which have never received the sanction of the holy church.

"It is characteristic of the new theology that it believes in the Holy Ghost. A new age of the world is at hand, an age of love and Christian knowledge, an age in which the divine spirit will smite all agnosticism and pierce every doubt with the invincible two-edged sword of truth."

### East Kentucky Conference.

W. T. Davis, Clerk.

To The Southern Star.

According to the appointment made in the Star of a few weeks ago, the Elders of East Kentucky met at London, Laurel county, Ky., April 17th and 18th, for the purpose of holding a council meeting.

Elders F. Budge and W. W. MacKay prepared for the conference and deserve praise for their zealous labors.

The Riley Hotel was procured at the very low rate of \$1 per day. We were very courteously entertained, therefore wish them the blessings of heaven.

There were present with the laboring Elders of East Kentucky Elder Ben. E. Rich, President of the Southern States Mission, and his counselor, Elder George A. Lyman.

The Jackson hall being obtained free we feel once more to render many thanks to the open hearted people of London.

Everything having been prepared we began our meeting at 10 a. m. Monday by singing the hymn on page 345, "Ye Who Are Called to Labor," etc.; prayer by Elder Lyman; singing, "Earth With Her Ten Thousand Flowers."

President Mendenhall made a few introductory remarks, introducing President Rich.

President Rich spoke as usual, very forcibly and in an exceedingly plain and simple manner.

He said that the different sects and creeds in Christendom are an abomination in the sight of God and angels. Such religions are not from God, because He is not the author of confusion, but of peace. He does not reveal through His Spirit, as some would have you believe, that I must be a Methodist to be saved and you must be a Baptist. Such religion is the height of hypocrisy.

"Give us all the money you have and you will be saved," says the reverend gentlemen (?).

Many other very interesting and instructive remarks were made.

Elder A. W. McKay spoke from the words of Paul, "Prove all things; hold fast that which is good."

We should never judge a thing before we hear it. Search for truth and you shall find it. Again we meet people who say that you have a secret book that you will not let the people have. This is not true. By paying the publishing prices you can procure any and all of our books. We want you to prove our books for yourselves and see what we are teaching.

The forenoon session came to a close by singing "Do What Is Right."

Directly after our morning service a council meeting was held, at which each Elder expressed his feelings in regard to his work. All desired to push forward in the work of the Lord.

Many timely instructions were given by our beloved President.

At 2 o'clock the conference reassembled, with President Mendenhall in charge.

After the regular commencement exercises Elder George A. Lyman portrayed before the minds of the people the mission of John; that he came to prepare the way for our Savior's first coming and inasmuch as His (Christ's) first mission was heralded by angels so before His second coming a people must be prepared to meet Him.

A meeting was announced for 7 o'clock, the subject being, "Why I Am a Mormon." Invitations were given to all and special invitations to the different ministers. At the appointed time the house was filled to its utmost capacity. President Rich began by quoting the words of Paul (Gal. 1:8-9).

The first principles of the Gospel were taken up one by one, ably defended and laid by. As Peter upon the day of Pentecost, he brought forth strong evidences why he is a Mormon, and no one was able to dispute it from the Bible.

A marked degree of attention was given to the speaker. All seemed to receive an intellectual feast.

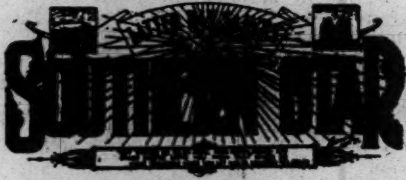
President Rich was unable to remain with us more than a day, on account of the expected arrival at headquarters of a company of Elders from Zion. At midnight he left for Chattanooga.

We all enjoyed, immensely, his visit, although it was short. Come as often as you can, President Rich, we will welcome you.

With the continuation of our meetings the interest of the people increased, and we believe much good will come from our meeting together at London.

Elder T. A. Smith, of the Middle Tennessee Conference, is now home with an honorable furlough.





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SATURDAY, MAY 20, 1900.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

We surrender our editorial space this week to the addresses as made by our visiting apostles during their recent visit with the Conference Presidents.

The Southern States Mission has been honored by a visit from its recent President, Elder Elias S. Kimball, who called on his way home from the army. He has been in the army since last July, and was stationed at Havana, Cuba, for the past four and a half months. He held the position of Chaplain for the 2d Regiment U. S. Volunteers, under the title of Captain. Elder Kimball enjoys the distinction of being the first and only commissioned Chaplain of the United States army holding a membership in the Church of Jesus Christ of Latter-Day Saints. The brethren of the office and many friends Capt. Kimball has captured while in Chattanooga were delighted to enjoy, even though brief, his genial company.

### ADDRESS BY APOSTLE COWLEY.

The addresses delivered by the Apostles to the Conference Presidents in the convention held recently, were full of instruction, encouragement and inspiration. The Spirit of the Lord was poured out in rich abundance and the remarks made will be everlasting in the memories of those who listened. Apostle Cowley expressed himself as being pleased with the general condition of the Southern States Mission and thought it is the greatest one on earth. It was here that he gained his first missionary experiences; where he had the greatest testimonies and laid the foundation for the faith that he enjoyed today.

"The most important responsibility which rests upon us is to secure the Spirit of God, for it is the key to the accomplishment of success." The word of wisdom is misunderstood in the Spirit of the Gospel. Elder Cowley was happy to note a contrast in some things since here last, especially in bearing testimony to the restoration of the Gospel and the divinity of Joseph Smith's mission. "We should not hold back but plainly declare the Gospel in the demonstration of the spirit." He wanted the instructions given to be received with wisdom and desired the Elders to be obedient to President Rich and those placed over them either in Mission or Conference capacity. He encouraged them to let their subjects broaden while preaching the Gospel and not confine themselves to faith, repentance and baptism. Let them be guided by the Spirit which leads unto all light.

"The very constitution of the Church is the Holy Ghost and we should do all things by the inspiration of that Spirit." In following instructions of circular letters sent out he advised the Elders to gain the Spirit. He said: "We must not make a wrong application of the dead letter. You cannot cling to the dead letter without the Holy Ghost."

He then spoke upon the subject Apostle Smith had spoken of Saturday, saying: "Maintain your individuality and do not use the same arguments all the time. God designed that all should not be alike."

"In administering the sacrament repeat the prayer as it is written, but with the Spirit of God. The same with baptism—repeat the prayer exactly as it is written."

He then commended the Mission on its success and approved of the commissary in strong terms.

"We should not lay off the harness when we get home." He also believed that the day was not far off when the power of God would be more manifest than it had been. "Observe the word of wisdom and keep your bodies pure."

### APOSTLE SMITH'S ADDRESS.

"The Origin and Growth of the Mormon Church," was the theme of Apostle John Henry Smith at the public meeting at the Auditorium last night, held in connection with the Conference of Presidents of Conferences of the Southern States Mission of the Mormon Church. Apostle Smith is a very fluent speaker of engaging presence.

He began by stating that the Mormon people believe in the Christian religion and the institution of the Christian church as established by Christ Himself while in His earthly ministry. They teach that after Christ's ascension into heaven that there were departures from His teachings by His avowed followers

and that in the apostasy the true Gospel was withdrawn from men, and that in the fulness of time God sent His angel, bearing the everlasting Gospel, as recorded in the fourteenth chapter of Revelations, and this angel delivered the true Gospel message to Joseph Smith in revelation. The Mormons hold that the true Gospel has been restored through the revelations made to Joseph Smith and that all other sects and denominations claiming to be Christians have not the true faith in its entirety as taught and practiced by Christ and His immediate apostles.

Apostle Smith then briefly narrated the history of the founding of the Mormon Church, how Joseph Smith claimed to receive his revelation from heaven, the gathering of his followers about him, their trials and hardships, their removal to the westward, the killing of Joseph Smith and the subsequent removal to Utah in fulfillment of the prophecy of Joseph Smith and the vision which one of the leaders had of the stars and stripes descending upon the Wahsatch mountains, indicating where the Mormons should finally locate. The indefatigable perseverance in crossing the desert and building homes on the inhospitable wastes about Salt Lake were graphically told.

From the first the village system of settlement has been adhered to by the Mormons. A school house was first erected and around this lots were chosen upon which residences were built and clusters of ten-acre farms were established thereabout. The village system was essential at first as a protection against the Indians and it has proved so advantageous it has been adhered to since.

Apostle Smith paid high tribute to the intelligence, thrift and morality of the Mormons as a people, and challenged the world to show brighter, cleaner, stronger, more upright men than those found in the Mormon Church.

Preceding Apostle Smith, Elders Ariel Carden and George A. Lyman made brief addresses on the teachings of the Church. The former became a missionary at the age of 15 and is an unusually fluent speaker for one so young.

In closing the meeting President Rich made a few remarks, in the course of which he invited the ministers of the city to call upon him and his co-workers and learn more about them and their teachings. He stated that he is sure that the more the people know of them the better they will like them.

The Elders present sang several hymns from the Mormon hymnals at intervals in the service.

The Conference came to a close yesterday and the visiting Elders will return to their respective fields of labor.

### THE PUBLIC ADDRESSES.

Chattanooga Times.

Public services were held last night in the Auditorium under the auspices of the Mormon church. President Ben E. Rich, of the Southern States Mission, presided. About thirty Elders from various states in the south were present, besides a number of Chattanoogaans.

The services were opened by singing of hymns from the Mormon hymnal by the Elders present, under direction of Elder Felt. The Elders have good voices and their singing was much appreciated.

After the opening prayer President Rich presented Apostle Mathias F. Cowley, one of the youngest members of the college of apostles of the Mormon church. Apostle Cowley has pleasing address



and is a pulpit orator of no mean ability.

He began by stating that the Mormons in the western states, where they are thoroughly understood, are esteemed and respected; that they have been misrepresented and misunderstood in many sections because the people of those sections did not know the facts about their teachings and practices. He recounted briefly the history of the movement of the Mormons to the great American desert of the west and how Utah has been made to blossom as the rose materially under the transforming touch of thrift and industry.

He stated that no respectable minister of any Christian denomination is denied a hearing in any Mormon settlement; that the great tabernacle in Salt Lake City, with seating capacity of 10,000, and its mighty organ, second only to one other in size and volume in America, is open any time to ministers of the Methodist, Baptist, Presbyterian, or any other denomination or sect.

Education in Utah is widely and generally disseminated, said Apostle Cowley. Besides a state university and a state agricultural school, there are several church schools in which secular branches are taught, in addition to the system of theology of the Mormon church. This, in addition to the public schools common to all the states.

Apostle Cowley commended the Elders now laboring in the southern field to the good graces of the people of the south, bespeaking for them kindly treatment and an impartial hearing.

They came "without money and without price," preaching without salary and depending for subsistence upon the hospitality of the people among whom they labor. He praised the people of the south for the spirit of toleration manifested toward the representatives of the Mormon church.

#### The Mormon Belief.

Apostle Cowley then launched into an elaborate discussion of the fundamental beliefs of the Mormon church, reading as a basis from the fourth chapter of Acts. First, he declared, the Mormons believe in God, the eternal Father, the God of Abraham and Moses and the prophets of old—the God of the Scriptures.

Secondly, the Mormons believe in Christ as the Son of God and Savior of mankind; that He became incarnate, came into the world, taught as recorded in the New Testament, was crucified, buried and resurrected; in brief, they accept in entirety the New Testament scriptural teachings of Christ and His mission. Thirdly, the Mormons believe in the scriptures as the word of God, written under divine inspiration. In this connection Apostle Cowley stated that the entire Bible of the Protestant Christian world is the Mormon Bible—that the Mormons accept the whole of it, and that every principle taught therein is inculcated in the fundamental tenets of the Mormon faith.

The teachings of the New Testament are accepted literally as the foundation and guiding principles of church polity. Every rite and ceremony taught and practiced by Christ is accepted literally as essential and binding upon Latter Day Saints. For instance, the Mormons teach that there should be in these latter days apostles, prophets, teachers, the ordinances of baptism as primitively practiced, the laying on of hands, the gifts of prophecy, the gift of tongues, direct revelations from God, etc.

#### Charity of Mormons.

The speaker insisted that the whole teaching and practice of the Mormon church inculcate the practice of charity as taught by Jesus; that the church does not persecute those who do not accept that faith; that they do not spitefully use those who persecute them. In the domain of Mormonism, known as the states of Zion, are teachers, such as were in apostolic times of the New Testament, who go about investigating the material wants of the needy and providing for them; and this charity is extended to

those outside the Mormon church as well as its own members.

Apostle Cowley then discussed in detail several of the fundamental beliefs of the Mormons, including baptism, which, he said, is made essential to salvation, coupled with faith, as taught in the scriptures.

#### As to Revelations.

Apostle Cowley then discussed the teachings of the Mormon church in regard to revelations and prophecy. He said the church holds that God reveals His will directly to men today and in all ages the same as He did in ancient times. The Mormons hold that in these latter days God reveals His will to every man direct, and that the scriptures and the revelations contained therein have nothing to do with it; that every man receives instruction directly from God as to the Divine will, and that it does not come from the dead letter of revelations made twenty centuries ago. Apostle Cowley quoted many passages of scripture to sustain this teaching of his church.

The church also believes in prophecy in these latter days, and holds that prophets can speak with as much authority in this day as in prophetic times of the scriptures.

"I know there have been prophets in this age, for I have seen prophecy made and fulfilled," declared the speaker, "Joseph Smith, a prophet of God, foretold the civil war twenty-eight years before that fratricidal strife began, and he foretold that the first gun would be fired in South Carolina. He also foretold that the Mormon church would finally be established in the Rocky Mountains."

Apostle Cowley closed with expressions of gratitude to the southern people for their kindness to the Elders, and he declared that God will bless the people who thus kindly treat these Elders.

#### Apostle Smith.

President Rich then introduced Apostle John Henry Smith, a second cousin of Joseph Smith, founder of the Mormon church. Apostle Smith spoke but briefly. He commended highly the Elders laboring in the south, and recounted how he himself had left large business interests and an influential station to labor as a missionary in this and other lands, begging his bread as he went. He appealed to his auditors if it did not require faith to do this.

Adverting briefly to the teachings of Mormonism, Apostle Smith stated that the church teaches that Christ appeared upon the western continent as well as the eastern; that He came and labored and taught among the primitive peoples of America. He referred to the beliefs held by the Indians of Mexico when Cortez made his famous invasion, that a fair God or pale God was yet to come; the ghost dance of the Indians, which is indulged in in anticipation of the coming of a heavenly being was also referred to by Apostle Smith as corroborative of the teachings of the Mormon church that Christ had at a remote period in the history of these people, implanted the seeds of truth, these dim evidences remaining.

The services closed with singing.

Tonight at the Auditorium Apostle Smith will speak in detail of the teaching of the Mormon church. This meeting is open to the public.

There has been talk from time to time of a thorough overhauling of the Tabernacle organ at Salt Lake. This improvement is needed and would include the addition of the latest stops, combinations and valued mechanical accessories, also the introduction of pneumatic-electric action and the removal of the console or manual desk to a distance from the instrument proper. This last might be done, if nothing else is, as the performer cannot hear sufficiently from where he now sits to judge of effects, and at times he cannot hear some of his work at all.

## THE PERSONALITY OF GOD.

By Prof. W. F. Openshaw.

Written for The Star.

For ages the climbing plant of mythology has wound its alluring arms around the tree of antiquity, throwing a veil of uncertainty over all animal creation and draping the minds of the human race with the grossest forms of superstition until a consistent knowledge of the personality of God has been lost and the vague uncertain ideas that the human race now holds to are but the outgrowth of retrogression. The difference between the Christian and the heathen regarding the individuality of God is scarcely discernible. We see the Hindoo worshipping the Chinese Buddha and Confucius, the savage African prostrate before his idols which represent to him a vague idea of God, the American Indian in his war-paint worshipping the Great Spirit, and the Christian world worshipping and praying to a God without body parts or passions, an immaterial being without form, size or weight, whose circumference is everywhere and center nowhere. Such a conception as this of God is no higher than the heathen, for it is repugnant to reason and incompatible with the law of progression and is unqualified by the Scriptures. Paul vividly portrays the evil growing out of spiritual deterioration wherein he says: "Neither were they thankful, but became vain in their imagination and their foolish heart was darkened, professing themselves to be wise, became fools and change the glory of the incorruptible God into an image made like to corruptible man and birds and four-footed beasts and creeping things. For that which we would believe to be immaterial has no form, size or weight; has no component parts; no relationship to organic matter; occupies no space therefore it must be a nonentity and cannot exist. If God does exist He must be by reason of the very nature of things a material being, possessing both body parts and passions and subject to the laws that govern His being."

It is true that John said God is a spirit and they that worship Him must worship Him in spirit and in truth.

But it does not say that God is spirit and diffused throughout the immensity of space, neither does it say that the spirit of the worshiper must leave the body in order to worship God. But must worship in the spirit of faith, truth and sincerity.

Because we can feel the spirit or influence of God striving within us does not prove that God is immaterial and everywhere any more than it does to place a fragrant rose in a room. You can smell it in any part of the room, but the rose proper is confined to a certain place. Just so it is with the spirit of God. We can feel it, but God must be only in one place at a time.

Again, we know that God has love, mercy, jealousy and indignation. Are these not passions? And how could an immaterial being possess these attributes, for they are the properties of a material being.

The Bible teaches us that God created man in his own image. And God said: "Let us make man in our image after our likeness and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth."

So God created man in his own image in the image of God created He them.



Then if God is an immaterial being how is it possible to be created after his likeness or image?

For there is no resemblance between that which does exist and that which does not exist.

Again, we see these words in the testimony of Stephen:

"But he being full of the Holy Ghost looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God and said, 'Behold, I see the heaven opened and the son of man standing on the right hand of God.'"

Now if God has no form how would it have been possible for Jesus to have stood on the right hand of God? And again how would it have been possible for Stephen to have seen the glory of that which has no identity?

If Stephen beheld Christ standing on the right hand of God we must by force of reason believe that God has a right hand, or how could Christ have stood there?

Then we find this passage in the Scripture: "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said: 'Let me go for the day breaketh.'"

And he said: 'I will not let thee go except thou bless me.' And he said unto him: 'What is thy name?' And he said, 'Jacob.' And he said, 'Thy name shall be called no more Jacob, but Israel. For as a prince hast thou power with God and with man and hast prevailed.' And Jacob asked him and said: 'Tell me, I pray thee, my name.' And he said: 'Wherefore is it that thou doest ask after my name?' And he blessed him there; and Jacob called the name of the place, Peniel, for I have seen God face to face and my life is preserved."

Now if God is not a being of flesh and bone how could Jacob have wrestled with Him? For we can readily see that he would have had a very interesting time trying to wrestle with an immaterial God. And again, that He touched Jacob's thigh naturally pre-supposes that He must have had something to touch it with, and the fact that Jacob saw God face to face pre-supposes that He must have had a face or how could Jacob have seen it. And the idea of a face, fingers, hands and right side being on an immaterial God is grotesque in the extreme. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and god head.

We find that Moses and others walked and talked with God, beholding parts of His anatomy, proving beyond a doubt that He must be a being, possessing flesh and bones, body parts and passions. A being who has passed through the probation of mortality and attained to his Godly position by obeying the laws which govern his existence.

The Christian world say that as soon as we die we immediately go to God and there to be judged according to the deeds done in the body. Now if God is everywhere where do we go to? And how is that which is diffused throughout the immensity of space to tell us whether we merit eternal happiness or eternal damnation. And again, how can we appear before the throne of God? If He is immaterial and everywhere there could not possibly be a throne. Then who

is it that has transformed the laws, broken the everlasting Covenants, changing a truth of God into a lie, worshipping and serving the creature more than the Creator? It is those who preach for doctrine the commandments of men seeking for worldly honor, trying to explain that which they themselves do not understand, and with their alluring doctrine succeed in mystifying the minds of their congregation by erroneous interpretation of the Scriptures.

### An Interesting Letter.

Sister Sarah England, a Saint of New Site, Prentiss county, Miss., in a letter to Elder David P. Felt, recounts her religious life leading up to the time she was baptized into the Church and the time spent since then, in a very interesting way. She had been diligently seeking after truth that she might obey it, for a long while before she met the Elders, and during that time had identified herself with several religious congregations with the hopes of there finding that spirit which would give her a testimony enduring that she was doing the will of the Father.

In this state of mind she went to hear Elder Aaron Call and companion preach and was greatly impressed with the spirit which actuated and rested with their words. The testimony borne by the Elders never left her, but rang through her whole frame and impressed her greatly with the opinion that here the true Gospel was to be found.

Four years later she had another opportunity of hearing the Elders. Always having had an anxiety to hear them she gladly accepted. Once more she was thrilled by that same influence as before. She bought one of those grand works, A Voice of Warning, and read it closely, drawing from it the arguments which impressed her to seek God for further light upon this most glorious question, Eternal Life. As more Elders came in, she had other opportunities to hear the Gospel. She was taught to pray, to do many things which brought her to a true realization of her object upon this earth; and so with deep anxiety resting upon her, she went to God for guidance, and it is her testimony that God gave her great manifestations which showed her the true path to pursue.

Fully satisfied, she was then baptized by Elder Peter Nielson and confirmed by Elder Samuel Hepworth.

"I will close by saying that I never knew what the love of my family was," she says, "until I was received into the Church of Jesus Christ of Latter-Day Saints. I know of a truth by the revelation of God that Joseph Smith was a true prophet of God and that the Book of Mormon is the Word of God."

Such fervant testimonies are inspiring; may God bless all who seek as she did.

Provo (Utah) Democrat.

As expected Elder Eugene Jones returned Saturday evening from his mission. He was accompanied by forty-seven converts from Germany, Scandinavia and Great Britain. While glad to get back home, Elder Jones states that he enjoyed his mission very much. He expects to remain in Provo.

Mrs. Nina Rich and three of the younger children, family of President Rich, who have been visiting Chattanooga for the past five months, left for home last week, much to the regret of the Elders.

### SALVATION FOR THE DEAD.

BY APOSTLE MATHIAS F. COWLEY.

(Continued from last week.)

There is still another side to this phase of the question. We may illustrate by comparison. If a man obeys the law of the land, simply because he fears the penalty of violating the law, you have at once an individual devoid of love for right, and strength of character; a mere slave to the influences which surround him. Or, if you find a being who is willing to pay the penalty of stealing or committing other crimes, for the pleasure in them, with only the satisfaction that when he has served his term in prison he may be liberated only to steal again, you have a man devoid of character, and to say that such would be the course of mankind relative to the boon of eternal life is only to belittle the character of the human family and strip them of those attributes which come from God their Father.

This mission of the Saviour was contemplated by the ancient Jewish Prophets. They, knowing that the atonement of Christ and the principles of the Gospel must apply to those who lived before His coming, as well as to all who came after, understood that the millions who died without the Gospel in this life, must hear and obey in the life to come.

Isaiah prophesied concerning the mission of the Son of God—"I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the gentiles; to open the blind eyes; to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah viii; 6-7.

We have now learned that salvation for the dead is a scriptural doctrine. But while the gospel is preached to the spirits in prison, it is evident from all that we can learn upon this subject that the ordinances of baptism, confirmations, sealings, etc., are received by those living in the flesh, in behalf of those who die without the Gospel in this world but receive it in the next.

Paul, in the 15th chapter of First Corinthians, speaking of the resurrection, says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" And while Paul's argument is not upon the subject of baptism for the dead why does he thus forcibly allude to this subject if no such an ordinance belongs to the Gospel? The theologians of sectarianism have exhausted their ingenuity in a fruitless effort to mystify or explain away the true meaning of this passage, for the evident reason that it strikes a deadly blow at their unjust dogmas respecting the eternal damnation of those who die without the truth. The most apparent meaning of the above statement of Paul is that a living man receives baptism in behalf of those who are dead, and this simple interpretation was adopted by the early writers of Christianity. Men counted as good authority adopted this view. Among them we cite the names of Scaliger, Meyer, Erasmus, Calixtus, DeWitt and Grotius.

Epiphanius in the fourth century in writing of the Marcionites makes use of this language: "A traditional fact concerning them has reached us, that when any of them had died without baptism, they used to baptize others in their



name, lest in the resurrection they should suffer punishment as unbaptized." Another very emphatic evidence that this ordinance was practiced by the ancient followers of Christ is that the Council of Carthage, A. D. 397, in Canon No. 6, forbids the ordinance of baptism for the dead. Why would such a decree be issued against this ordinance if it had no existence in the church?

Having shown that salvation for the dead is scriptural doctrine adopted in theory and practice by the former day Saints let us turn now to the dispensation of the fullness of times.

We have seen that the mission of Christ formerly to the dead was spoken of by Isaiah in his 42nd chapter. The same great prophet utters a prediction in the 24th chapter as follows: "The earth is also defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." The context shows clearly that this prophecy refers to the last days, because it predicts that "the inhabitants of the earth are burned and but few men left."

The term "Everlasting Covenant" cannot refer to the Mosaic law, which existed under the lesser priesthood. It consisted in the rites and ceremonies of the offering of sacrifice, pointing to the great sacrifice of the Messiah, and of the law of Carnal Commandment, which served, Paul says, as a school master to bring them to Christ and were done away in Him because he fulfilled the law. They were, therefore, not everlasting. Breaking the Everlasting Covenant must, therefore, refer to an apostasy from the fullness of the Gospel as instituted by the Saviour.

Now, in connection with this apostasy, Isaiah tells us in the same chapter, "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." In other words we might say that they have rejected the Gospel during the Christian era, as the Ante-deluvians rejected it in the days of Noah, the judgments of God destroyed them in the flesh, and their spirits were consigned to the prison house and could not be visited until after many days. Whether the Gospel dispensations in the Spirit world correspond in their divisions of time to those delivered to men in the flesh, we do not know so far as preaching to the spirits in prison is concerned, but this much is evident, that when no Gospel dispensation exists upon the earth, those in the Spirit world, whatever their opportunities to hear, cannot enjoy the blessings of the Gospel, because no one in the flesh has authority to receive the ordinances in their behalf. It, therefore, follows that the haughty ones spoken of by Isaiah could not receive the Gospel until it should again be revealed from Heaven in the latter days, and to fulfill this prophecy such a revelation must come, comprehending the keys of a dispensation of the Gospel to the dead as well as to the living.

Malachi, whose prophecies are the last of the Jewish Prophets recorded in the Old Testament, in speaking of the great day of the Lord's second coming and the judgments of God which should precede, also utters the following prediction, Malachi iv; 5-6: "Behold, I will send you Elijah the Prophet before the

coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This prophecy is in beautiful accord with that of the Apostle Peter recorded in the 20th and 21st verses of the 3rd chapter of Acts—"And He shall send Jesus Christ which before was preached unto you; whom the Heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." How different these joyful words to those of an apostate Christianity who deny the necessity of revelation and tell us that the Canon of Scripture is full.

John the Baptist, who was the forerunner of the Messiah at His first coming was also the forerunner of the Higher Priesthood in these last days. On the 15th of May, 1829, he appeared to Joseph Smith and Oliver Cowdery and ordained them to the Aaronic Priesthood, the authority to preach unto and baptize those living in the flesh. Afterwards came Peter, James and John with the keys of the Melchisedek Priesthood embodying authority to administer all the ordinances of the Gospel to men in the flesh. But the prophecy of Malachi, chapter iv, was yet to be fulfilled. On the 3rd of April, 1836, in the Kirtland Temple the Prophet Joseph testified that "Elijah, the Prophet, who was taken to Heaven without tasting death, stood before us and said: 'Behold the time has fully come which was spoken of by Malachi, testifying that he (Elijah) should be sent before the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this Dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.'"

In connection with the Restoration of the keys of Temple ordinances by Elijah let us contemplate for a few moments a prediction of the Prophet Joseph Smith. He stated that the Gospel as preached by the Elders would yet revolutionize the religious world. Without going into detail regarding the application of this prophecy to several principles of the Gospel, the subject in hand, salvation for the dead, will clearly prove the above prophecy correct.

When Joseph first taught the redemption of the dead, it was not believed, but ridiculed by every denomination of Christendom, so far as we know, and by nearly all the religious world individually, and yet during the last fifteen years this doctrine has been growing in the minds of prominent men. Dr. Thomas, of the Methodist Church in Illinois, was brought in question a few years ago by his church for teaching unorthodox doctrine, which consisted in claiming that those who did not hear the Gospel in this world would hear it in the Spirit world.

Since this glorious revelation was given the Lord has revealed definitely how to conduct the ordinance for the dead. The Lord has fulfilled the words of Jeremiah that He would take "one of a city and two of a family and bring them to Zion." It requires "two of a family" or at least a male and female representative of the dead to receive the ordinances of salvation for the dead of their respective sexes.

(To be continued.)

## MILLENNIAL STARLINGS.

Elder Thomas Nicholls writes to us from Stroud, Bristol Conference, as follows:

"I am pleased to say everything is prospering in Stroud. The Palmer and Anderson lectures did a vast amount of good in laying aside prejudice, and we have more come to our meetings now than ever before. I believe that the time is not far distant when we shall see a large and prosperous branch of the Church of Christ here in this ancient town of Stroud."

### Release.

In response to a telegram from President Snow, Elder Joshua Coombs, who has been over a year in the Nottingham Conference, has been honorably released to return home Saturday, April 29, per steamship Etruria, on account of the dangerous illness of his wife. Our sympathies are with Elder Coombs, and our prayers are offered that the Lord will bless his wife, and lengthen out her days that they may yet rejoice together again in this probation if it be His will.

President Ruff traveled to Liverpool with Brother Coombs and was quite a support to the surprised and stricken Elder.

### Arrivals.

The following named missionaries from Zion arrived in Liverpool per American line steamship Belgenland on April 21: For the British Mission—Wm. Cameron and Ernest G. Burdett, Evanston, Wyoming; C. G. Berry, Salt Lake City; Joseph B. Daines, Hyde Park; John Young, Rock Springs, Wyoming; Samuel Holt, Spanish Fork; James M. White, Willard; James C. White, Provo; Nathan G. Clark, Farmington; Matthew Forster, Mendon; Hyrum B. Parrish, Centerville; Seth Pixton, Riverton. For the Scandinavian Mission—Peter A. Sorensen, Mendon; C. O. Winkler, Salt Lake City; Alfred Anderson, Cedar Fort; Noah A. Larson, College. For the Swiss Mission—Ira Egan, Woods Cross.

### Releases and Appointments.

The following named Elders have been honorably released to return home per Anchor line steamship City of Rome, May 20: John F. Porter, President of the Norwich Conference, and Ezra B. Parrish of the same Conference; Jabez W. West, President of the London Conference, and Geo. J. Harbour and Walter J. Knell of the same Conference.

Elder John R. Hindley has been appointed to preside over the London Conference.

Elder Heber Austin has been appointed to preside over the Norwich Conference.

Matthew Forster and E. G. Burdett have been appointed Traveling Elders in the Sheffield Conference.

James M. White and Joseph B. Daines have been appointed Traveling Elders in the Manchester Conference.

Charles G. Berry and James C. White have been appointed Traveling Elders in the London Conference.

John Young and Wm. Cameron have been appointed Traveling Elders in the Scottish Conference.

Hyrum B. Parrish has been appointed Traveling Elder in the Norwich Conference.

Samuel Holt has been appointed Traveling Elder in the Liverpool Conference.

Seth Pixton and Nathan G. Clark have been appointed Traveling Elders in the Birmingham Conference.